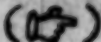



 A Lecture  
or exposition vpon  
on a part of the .v. chap-  
ter of the Epistle to  
the Hebrues. Set forth as  
it was read in Paules  
Church in London, the  
vj. of December.

1573.

By Edward Deryng.  
()

 Ceuē for a New  
yēares gift to the god-  
ly in London, and  
els vwhere.

 Perused and allowed  
by authoritie.

 Imprinted at Lō-  
don by Iohn Awdely.

1574.

THE A. L. C. G. S.  
OF THE DISSENTING

ON A PART OF THE  
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THE DISSENTING  
IT WAS READ IN  
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OF THE DISSENTING

1773.  
The Edward Dwyer  
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1774

# **TO his very louing friend**

**Maister M. F.**

**T**HE outward afflictions and many-  
folde troubles of a great number of  
Gods children, whose trauail and labour  
from day to day I had stil in experiēce:  
and the inward feeling of many wound-  
ed spirites, whose woful sighes and bit-  
termournings I beheld in other, and  
had tried in my self, it made me very de-  
sirous to seeke for remedies, to stop the  
complaintes of so greuous cryinges, and  
to prepare out hartes in a strong defence,  
that the fry dartes of che Deuyll myght  
not wound vs. Vpon this occasiō, when  
I had to expound that place of the Apo-  
stle, full of notable comfort: That Christ  
in the vales of his flesh, offered by prayers  
and supplications to him that was able to  
saue him from death, with strong cryings  
and with teares, and was deliuered from  
the thinges he feared: I taried the longer  
in that matter, & declared more at large  
what boldnes and assurance of hope was  
offered here ynto all that should obey

A.ii.

the



## The Epistle.

the word. VVhich when I had done, as God gaue me vtterance, the poore in spirite, to whom I applied my selfe, one or two required me to set it downe in wryting, that it might be profitable to many, which was cōfortable to the. I durst not reiect such a good request, but though somtime I differed it, yet I neuer forgot it, tyll I had written all as I was required. VVhich when I had done, I purposed then with my selfe to make it yet more cōmon, and set it abroad in print. Knowing assuredly, where God would geue it encrease, it should bring forth the fruite of consolation, that we might stand vp-right in the day of euyll.

Thus hauing performed both the request of other, and myne own desire, and the tyme falling out with the beginning of a New yere, I thought it not a mysse to offer my labor vnto you, who I know well would accept it as a New yeres gift, though of no great price, yet of great good wyll, and though easely obtayned,  
yet



## The Epistle.

yet not litle to be esteemed. And therefore my deare brother, whom I loue in Christ & reuerence in the world, as many wayes I haue cause, so I offer it vnto you. The Lord for his mercies sake worke his own good pleasure, that I may haue of you the fruite that I desire, and you the grace that you stand in neede of: that as God hath greatly blessed you, and made you aboūd in many graces, to the glory of his name, the comfort of your friendes, & the benefite of his people: so your ioye, that it myght be made perfect, you might also aboūd in this, to haue a strong faith against the day of tryall: which God of hys mercye wyll surely graunt vnto you, & finish the good woorke that he hath begone. Though I loue not to speake faire for flatterie, and deceitful prayses I see what mischiefe they breede, yet I feare not to beare you witnes of your wel doing: the spirite of God hath planted humilitie more depe in your brest, then that pride and arrogancie can pull it out. And in deede the better

## The Epistle.

ter you are, the more effectually you do  
see your own vnworthines, that all your  
righteousnes is as a defiled cloth: and the  
more you approach vnto God, the more  
you abhor your selfe, and know that in  
your flesh ther dwellth no goodnes.  
Abraham our father, Iob, Esay & many  
other, me of excellent vertue, in the sight  
of God they haue bene all astonished, to  
see how their righteousness hath bene scat  
tered away as the cloudes of the heauens.  
Paule cryeth out: O wretched man that I  
am, who shall deliuer me from this body  
of death? But because we haue an enemy  
that spareth not to display all our corrup  
tions before our eyes, to the ende he  
might make vs dispaire, therefore we may  
be bold to the strengthening of our hope,  
to set before vs againe the spiritual graces  
that worke within vs, to assure our selues  
that we be borne of God. So our Sauour  
Christ praised mani that beleued on him,  
so dyd hys Apostles, so maye we. And  
our heauenly Father wyll ratifie and con  
firme

## The Epistle.

firm our wordes, when we speake the truth according to the measure of faith that euerye one hath receaued. So Saint Iohn byddeth vs all be bold, and not be deceiued; He that doth the thinges that are righteous, him selfe is righteous, and lyke vnto Christ in whom he is sanctified.

So may I say vnto you: the grace of God hath wrought happely in you, in these yeres and condition of lyfe, that so vnfaignedly you haue sought the lord. It canot be of your self, who are not able so much as to thinke a good thought, but it is of him whose seede abideth in you. And although, because you haue that treasure in a brittell vessel, you see sometime the fruite of old Adam, and the prickles of his transgression within your bowels, yet feare not hys malyce that hath wrought thys wo. You are bought with dearer price, then that syn may raygne agayne within you, and he that hath purchascd you, he wyll not suffer hys enheritaunce to be spoiled. It is necessary you shuld know your syn, or you could not vnderstand how great were your redemption: But your syns canot seperate you away from hym, who hath buried them in the earth, and wyll not see them any more. VVhen you shall ascend to come into hys sight, the earth wyll hold her own, and keepe your syns behynde



### The Epistle.

hinde you. The pearcing Serpent shall not  
clime to accuse you, nor the crooked Serpent  
shall hyde your redemption from you. Your  
care is cast vpon hym that careth for you, and  
you know hym who hath spoken: All power  
is geuen vnto me in heauen and in earth, you  
know hym who hath a name aboue al names,  
that in the name of Iesus all knees shall bowe:  
Euen hee hath bought you wyth a price, and  
you are not your own. If it be possible for you  
to perishe, then it is possible againe that Christ  
should suffer iniurie.

This boldnes you haue through hym who  
hath made manifest his grace vnto you, that  
you denying impietie and worldly concupif-  
cence, should lyue soberly, purely and god-  
lye in this present lyfe, and looke for the blef-  
sed hope that shall be reuealed, when al secrets  
shall bee opened. To whych issue and happy  
ende of lyfe, the Lorde bryng both you and  
yours in the felowship of hys Saintes to  
prayse hys holye name, when he  
shall make vnto you his glory  
vnspeakable, & crown it  
with immortality.

AMEN.

Fare well in Christ Iesu, and pray for  
me. The. 26. of December. 1572. Yours  
in the Lord to commaund. Ed. De.

**¶ An exposition vpon part  
of the .v. Chapter of the**

**Epistle to the Hebrues.**

(\*\*\*)

**HEBRE 5.7.**

**¶** Which in the daies of his flesh did offer  
vp prayers & supplications, with strong cry-  
ing and teares vnto him, that was able to  
saue him fro death, & was also hard in that  
which he feared. 8 And though he wer the  
sonne, yet learned hee obedience by the  
things which he suffered. 9 And being con-  
secrate, was made the Autor of eternal sal-  
uation vnto all them that obey hym.

**T**he Apostle in this chapter beginneth  
to proue our sauiour Christ to be the  
onely true Priest of the new Testa-  
ment. And because the people of Israel had  
so great aduantage in the priesthood of Aarō,  
that they could hardly be drawen away fro  
the deteyning of it, thinking assuredly that  
vnto y<sup>e</sup> Priesthood the law & testimonies of  
God had bene tied for ever: and not know-  
ing that al the ceremonies of the law were  
ordained vntill the tyme of refozmation, in  
which Christ should appeare, and chaunge  
that Priesthood, to become him selfe vnto

An exposition vpon part  
vs a Priest of a better testament, therfore  
the Apostle first setteth forth the properties  
of the Priesthood according vnto the law, &  
after by comparison applyeth them vnto  
Christ, in whom they all shine in a much  
more excellent sort, then before in Aaron:  
& therfore it cannot be neither breach nor  
dishonor vnto the law of God, nor the priest  
hood of it, if the shadow & the figure, which  
was Aaron, should now be taken away,  
and the body and the truth, which is Iesu  
Christ, should be established for ever.

The properties which the Apostle spea-  
keth of, necessarily appertaining vnto eue-  
ry Priest, as vnto one that must be a Me-  
diator, are these: That first he should be  
man as we are, as Aaron and his posterity  
were. For neither Angell nor Archangell,  
nor principalities, nor powers, can do this  
worke, to present flesh and blood vnto the  
Maiesty of God, when their selues are out-  
spirited. And therfore Christ, that he might  
be hye Priest, took not an Angels nature,  
but was made of the seede of Abraham, like  
vnto vs. That as ther is but one God, so  
there might be but one Mediator betwene  
God and man, euen the man Christ Iesus,  
in this respect as able to be hye Priest as A-  
aron him selfe, being as naturally and as  
truly



of the v. chap. to the Hebrewes.

truly clothed with our flesh, as Aaron was.

The second property of the Priest is, that he should be ordayned, not onely for hym selfe to make his own attonement, but also for other men to accomplish what so euer was betwene God and them: that where they were before enemies and straungers, they might by him be reconciled, and haue free accesse vnto the thzone of grace, to finde mercy and succour in due time. And for this cause Christ alone is a perfect Priest, more excellent then Aaron, who was encombrd with his own syns, to make first reconciliation for them, and therefore could not profit other. And as this was the Priests office to be a Mediatour for other, so the meanes he must vse, & the mediacion to be wrought in this worke, was to offer by giftes and sacrifices for syns: that is, to present vnto God the sacrifice of ryghteousnes, pure and holye in hys syght, in whych he might be pleased, and the syns of the people might be taken away. The which sacrifice, because it must be so pure, that in it they for whom it was made must be sanctified, & so precious, that it must be a sufficient purchase to redeme man from al transgression, therefore it could not be made with y<sup>e</sup> blond of Calues or Goates which cannot take away synne,

An exposition vpon part

noꝛ with gold noꝛ siluer which cannot re-  
deeme our soules, noꝛ with meates & drinks  
which profited not them that were exercised  
therin, noꝛ in any such carnall rites, foꝛ  
which the Priesthood of Aaron was ordai-  
ned: And therefore an other Priest must  
make this sacrifice, which cannot be any o-  
ther then Iesus Christ, who beyng made  
his Priest of the good thinges to come, by a  
greater tabernacle, and a moze precious sa-  
crifice, euen by hys own blood hath obta-  
ined foꝛ vs an euerlasting redemption, and  
therfoꝛe is now to be acknowledged our  
onely Priest, the first Priesthood and the  
first law being altogether abrogated.

One other property of the Priesthood is, y  
none thrust in him selfe, being not appoin-  
ted, noꝛ take vnto him self this honoꝛ being  
not called vnto it. And God euer shewed  
him self a ready reuenger against all such as  
should defile his Priesthood, to take to them-  
selues the dignitie to which they were not  
appoynted. But this calling also was ge-  
uen vnto Christ from God his father, as be-  
foze vnto Aaron, both by word and by othe,  
that no flesh should resist it, euen as it is  
written: The Lord hath sworn, and will  
not repent, thou art a Priest foꝛ euer, after  
the order of Melchisedech: So that in this be-  
halfe

of the v. chap. to the Hebrewes.

gasse our faith must be euer strong, that the calling of Christ is of the Lord, euen as the calling of Aaron was: And wyth so much the greater iudgement it shall be reiected, because it was confirmed with an othe.

The last propertie in this comparison is, that the hye Priest of the law should haue an inward compassion toward them that were ignozant and were deceiued, in which perfect knot of vnfayned loue, his ministry was accepted of God, and his sacrifices receaued & accompted holy. And least he shuld cast from him this brotherly affection, God printed deepe in hys owne body the infirmities of his brethren, that according to the measure of grace which he had receyued, he myght in deede be moued with his brothers harmes, as with his own: So that he did not withdraue him selfe from the seruice of the Sanctuarie, but put on the holye garments, was anoynted wyth the holy oyle, bare the names of his brethren befoze the Lord, presented their sacrifices, abstained from wine and strong drinke, mourned not for his friends that were departed, taught diligently the people, prayed for their transgressions, and bare the burden of his people, as God had layd it vpon him.

But yet thys propertie exceeded more in  
Christ



An exposition vpon part

**C**hrift then in all the tribe of Leuy, and the bowels of all compassion were moze large within him, then the vtmost bzaunches of it in any other creature. And this the Apostle noteth in this place which now we haue in hand, in which we maye see as in a most liuely glas, the perfect beuty of all excellent loue. The thinges they were not light, nor the sorowes small, nor the sighings few in number, nor the praiers faint, nor the anguish of spirite lyttle, nor the death easy, by which he hath sealed it vnto vs, that he had compassion on his people, but as the Apostle saith: In the daies of his flesh, while he was here clothed in mortality, lyke vnto one of vs, to the ende he might be faithfull for our sakes, he did offer by praiers and supplications, wyth strong crynges and teares vnto hym that was able to saue him from death, and was also heard in the thinges which he feared. And being him selfe the Sonne, yet hee learned obedience by the thinges which he suffered, and being consecrate, was made the authour of eternal saluation to them that obey him.

These woordes my deare brethren, we haue now in hand, to search and examine what the spirite teacheth vs, so muche the moze carefullye to be harkned vnto of vs,  
how

of the .v. chap. to the Hebrues.

how much the more plainly it setteth forth vnto vs the great loue and compassion that Christ beareth towarde vs. Two things especially here the Apostle testifieth: First the sufferings of our Saviour Christ, and then the benefit that we enioy by the same, according as his sufferings were onely for our sake. His sufferings what they were, and how great sorrow oppressed hym, he sheweth by those effects which his sorowes brought forth, that is: prayers, supplications, cryings, teares, feare, and anguish of spirit, which thinges wayted euer vpon him, euen to the accomplishing of al his passiōs, which was the death of his crosse. The fruit that we do reape of these afflictions which hee suffered, is the saluation of our soules, and eternall lyfe, if we wyll obey him.

In this description of his sufferings, though the thinges are set forth which were common and vsuall vnto hym all his life, yet it appeareth especially the Apostle meaneth that greatest conflict of sorrow which he had a little before his passion, described by the Euangelistes, in all similitude like vnto this which the Apostle here declareth. For as it is here sayd, He made prayers, noting by the word that they were many in number, so it appeareth

An exposition vpon part

**Math. 26.** 42. reth in the Gospell, that beside other pra-  
ers thre times he repeated this one: Father  
if it be possible, let this cup passe from me.  
And as it is sayd, He made supplications,  
humbling hym selfe lovv vnder the hand of  
**Luk. 22. 41** hys Father: so it is sayde in the Gospell,  
that then he knaeled downe, fell vpon hys  
face, and so prayed vnto God. And as the  
cause of his praers is here mencioned, To  
be deliuered from death: so the words of his  
prayer in the Gospell are lyke: Father, if  
it be possible, let thys cup passe from mee:  
meanynge the death of hys crosse to which  
he was condemned. And as here is mencio-  
ned his great and lowde crying, so there  
the Euangelist sayth he cryed out wyth a  
lowde voyce: My God, my God, vwhy  
hast thou forsaken mee? And lyke as here  
is sayd, He prayed vwyth vweepyng teares,  
so ther is witnessed that he was sorrowful  
and graeuously troubled, that his soule  
was heauy euen vnto death, and that in a  
great agonye hys sweate was lyke vnto  
drops of bloud. A wefull kinde of weeping,  
but such was his compassion, that we might  
haue sure hope. And as here is sayd, He vvas  
deliuered from hys teare, so at that time whe  
all his sprites were troubled, the Angell  
came from heauen to byng hym comfort.  
These



the .v. chap. to the Hebrues.

These similitudes they are al so agréable, that it is euident the Apostle respected especially aboue other this part of his passion, in which his perfect loue and vnchaungeable affection toward vs, shined in most fulnes of beuty, in that it was so feruent and so deepe-lye rooted, that neyther feare, no; trembling, no; any anguyshe of spirit could make him shake, no; the force of death, no; any bloudy sweates could pull it out of his bowels.

In this one sentence (dearely beloued) there is more for vs to learne, then eyther eye hath seene, or eare hath heard, or all flesh in this life shal attaine vnto. It is the depth of the glorious Gospell which the Angels doo desire to behold. But to note vnto you some thynges, in which our faith maye be strengthened, we haue to learne by the example of our sauour Christ in this place, that in all temptacions we should appzoch vnto our God, and make our complayntes vnto him, who is onely able and ready for to helpe vs. He hath not forgot his promys that he hath made of old, Call vpon me in the day of thy trouble, and I vvyll delyuer thee. He is a place of refuge and of sure defence, a strong tower against all assaultes: the righteous man that shall hasten vnto him, he shall be surely saued. The authour

Psal. 50. 15

C. J.

and

An Exposition vpon part  
and finisher of our sayth, he is gone before  
vs, we shal be surely partakers of the same  
mercy. It skilleth not how great our temp-  
tations are, into which we are fallen, nor  
how many in number: the Lord wyll deli-  
uer vs out of all. It skilleth not how many  
our synnes are, nor how great in our eyes,  
that haue procured our troubles, the Lord  
wyll scatter them as the cloudes from the  
heauens, and they shall not turne away his  
louing countenance from vs. Let vs looke  
on this paterne Iesus Christ that is set be-  
fore vs: It would crush our flesh in peeces  
to beare with him the waight of his afflictions,  
from which he was deliuered: and it  
would make our teares to be as drops of  
bloud, to be partakers of so great anguish of  
spirite as he sustained, and yet it was not  
so great, but the comfort of the Angell sent  
from his Father, was much greater: So  
that by prayer he obtained a most excellent  
victory, and hath brused the Serpents head,  
and broken all his force. And why should  
we then be discouraged? If our syns be as  
crimson, or if they be red lyke skarlet, yet  
they are the syns of our own bodies: but  
not ours onely, but also the synnes of the  
world, they rested all vpon Christ our Sa-  
uiour, & yet he prayed for deliuerance, and  
hath

Of the .v. chap. to the Hebrues.

hath obtayned. And therefore we may say  
with boldnes, Forgeue vs our trespasse. If  
the lone of Christ were so great to beare the  
synnes of vs all, and of them enery one hath  
gotten forgeuenes, how should not we that  
are laden but with our own syns, lyft vp  
our heades into great assurance of hope,  
and heare with ioyfulnes the word of pro-  
mise: I wyll be mercyfull to their vnright- Heb. 8. 10  
teousnes, and I wyll remember their syns  
and their iniquities no moze.

And what though our afflictions ar excē-  
ding many, that the whole head be sick, and  
the whole hart be heauy: that from the sole  
of our foote vnto our heads ther be nothing  
whole in our bodies but all woundes and  
swellings, and sores ful of corruption, yet al  
this is nothing vnto his passions, by whose  
stripes we are healed. And these troubles  
ar nothing vnto his mighty cryngs, who  
was compassed about for our sakes with  
feares and horrours, tyll his sweate was  
as drops of bloud, and his bones brused in  
hys flesh. When let the whypps and scour-  
ges of our chasticement be greenous, and  
let vs yet be beaten (if the wyll of God so  
be) with Scorpions, Christ in great com-  
passion suffereng wyth our infirmityes,  
hath borne yet a moze heauye waight of  
I. y. iniqui



An exposition vpon part  
iniquities, & hath bene deliuered. So that if  
we obey, we ar partakers of his mercies, &  
we haue ful perswasion, that neither death  
noꝛ lyfe, noꝛ Angels, noꝛ principallities,  
noꝛ powꝛs, noꝛ things present, noꝛ thinges  
to come, noꝛ heigth, noꝛ depth, noꝛ any o-  
ther creature shal be able to seperate vs fro  
the loue of God which is in Chꝛist Iesus our  
Lord. Pea and greater boldnes then this if  
it be possible to dwel wythin vs, the Apostle  
here hath offered it in Chꝛist Iesu. If all the  
syns were vpon him, and all soꝛowes in his  
flesh, and yet from them al God hath heard  
his pꝛaiers: why should we not be sure that  
our syns and soꝛowes shal be done away?  
Why should we not be sure that God him  
selfe hath appoynted vnto all that mourn in  
Syon (as the Propheȝ sayth) to geue vnto  
them benty foꝛ ashes, the oyle of ioy foꝛ mour-  
ning, the garment of gladnes, foꝛ the spirit  
of heauynes?

Let vs therfoꝛe be bold derely beloued, foꝛ  
he was wounded foꝛ our transgressions, and  
bꝛoken foꝛ our iniquities, the chastisement  
of our peace was vpon hym. These pꝛaiers  
are ours, these supplications foꝛ vs, avail-  
able foꝛ moꝛ syns then we are able to com-  
mit. This is our victoꝛy that shal overcome  
the woꝛld, euen our faith. In all miseries  
and

Of the .v. chap. to the Hebrues.

and multitudes of wo we are not sunken so depe in sorow as he that for our sakes made prayers and supplications, with strong crynges and with teares and was deliuered from his feare.

The second poynt that we haue here to learn in this example of our sauour Christ, is to know vnto whom we should make our prayers in the day of trouble, which the Apostle testifieth in these words: that Christ made his praiers vnto him that was able to deliuer him from death. A rule to be kept of vs in all maner of our petitions and supplications whatsoeuer, to make them known vnto him that can graunt our request, that is, vnto God. This rule was kept of the Church of God from the beginning. When men were once turned from their Idols, then in all their prayers they began to call Gen. 4. 26. vpon the name of the Lord. And God himselfe at no time doth more sharply reprove his people, then when they would aske of those that had no power to helpe them. Thys lesson that poore Leper so defiled in flesh, had yet humbly learned, and with a pure hart hee prayed accordynglye: Lord, Mar. 1. 41. if thou wilt thou canst make me vvhole. Vpon this foundation our sauour Christ hath built vpon all the praiers of his true Disciples, adding

An exposition vpon part

**Mat. 6. 10.** bing it as a speciall clause vnto the prayer  
that he taught them: For thine is the king-  
dome, the powver and the glory, for euer, and  
euer, Amen.

Then let vs learne it, so many as wyll  
pray in spirite, to make our prayers vnto  
him alone, who is able to saue vs. It is the  
sacrifice of the newe Testament that hee  
hath appointed vs, that we should offer vp  
vnto him (and not vnto other) the fruit of  
our lips, which may confesse his name. And  
because this doctrine hath ben troden down  
vnder fete, & defiled by the man of syn with  
all spiritual vncleannes, I besech you addes  
vnto this one reason or two more, that you  
may aunswer the aduersary, and be able to  
stand in the day of euyl. When our Sa-  
uiour Christ was purposed to teach his dis-  
ciples a true forme of prayer, and a perfect  
patern vnto which they must frame their  
petitions (or it is vnpossible they should  
be accepted) he teacheth them that they  
beginning must be from hence: Our Fa-  
ther vvhich art in heauen. What blessing so  
euer we would haue, or from what plague  
so euer we would be deliuered, he alone  
must be the person of whom we craue, to  
whom this name and calling doth belong:  
Our father which art in heauen, If this name  
be



of the.v.chap.to the Hebrues.

be none of his, he is no Patron to be called  
vpon: or if we wyll needes call vpon him,  
we geue him this name whether it be yes  
or no. Christ is our good warrant, who hath  
made this the begynning of all Christian  
prayer, Our Father vvhich art in heauen.  
Therefore the Idolaters of all ages, that  
haue made them selues Saints to pray vnto,  
according to the number of their praiers  
so they haue multiplied their Idoles, and  
the childezen of God to whom they haue sa-  
crificed, they shall witnes against them in  
the day of Christ. And you my deare bre-  
thren, against all your enemies defend thus  
the holynes of your prayer, that you know  
no other way of speaking, then as you are  
taught Our Father. Adde yet vnto thys one  
reason moze, which you learne of S. Paul,  
and I doubt not but you shall be well esta-  
blished in this present truth.

We know al and do confesse, that we are  
able to do no good thing of our selues, but al  
our sufficiencie is of God, we are not able  
so much as to thinke a good thought. Yea  
the very wysedome of the flesh is enmitie  
vnto all righteousness, so true it is that the  
Prophet sayth: Euery man is a beast in his  
ovvn vnderstanding. And how much lesse  
then are we able to offer vp vnto God that  
most

Here.

An exposition vpon part  
most precious sacrifice of praier & thanks  
geuing, to make it acceptable in his sight,  
if we consult with our own flesh and bloud,  
& after the wil of man so make our praiers  
vnto God: We must needes acknowledge  
our own infirmities, and confes with saynt  
Paule, that we know not what to pray as  
we ought, but it is the spirit of God that  
maketh request for the Saintes, accordyng  
to the wyll of God: and in thys holy spirit  
alone we must pray, if we looke for the mercy  
of our Lord Iesu Christ to eternal lyfe. The  
spirit that beareth rule in our hart, he must  
teach vs althings, or els we can do nothing  
that God alloweth. Now the voice of thys  
spirit that alwaies soundeth within vs, it  
speaketh not thus, either Sancta Maria, or  
Sancta dei genitrix, neither S. Paule pray  
for vs, nor Saint Peter pray for vs. These  
are but the spicings of the drunken cups of  
Rome, the soundes of wordes which the  
spirites of errours haue blowen. But the  
holy spirite of God that teacheth vs how to  
pray, it crieth thus in our hartes: Abba, Pater  
Our father vvhich art in heaven.

As Christ hym selfe hath bene our scoole  
maister of no other prayer, so the spirit that  
he hath geuen vs, it knoweth no other sound,  
but Abba, Father: these are the beginnings  
of

of the .v. chap. to the Hebrues.

of our praiers. If we speake not vnto him, to whom do we bow our knees? If we wyl make the spirit subiect to any other, let vs take hede that we graue not the holy spirit of God, by whych we be sealed agaynst the day of redemption. Thus much I haue added to the example of our Sauour Christ, who made his praiers to his father, who alone could deliuer him, that we might the more assuredly be bold to abide in his steps.

It followeth in the text, VVith great crying and with teares. Here we haue to note in what measure our Sauour Christ was afflicted, euen so far that he cryed out in this bitternes of his soule. This the Euangelists do expresse in mo wordes, testifying of him, *φοβεῖσθαι ἰνὰ αὐτοῦ ὡς ἀνεμνησθῆναι, περιλυπον* *εἶναι*, that he was greatly afrayd, altogether astonished, euen fainting for great anguish of mynde, and full of pensiue sorowes. For his father had broken him w one breaking vpon an other: so he kyndled his wrath against hym, and accompted hym as one of his enemies. The heauy hand of God was so greuous vpon him, that it bzused his very bones, and rent his raynes a sunder, hee could finde no health in hys flesh, but was wounded to death as without recovery. The Euangelist him selfe beareth witnes of this  
D. J. misery,



An exposition vpon part  
misery, adding vnto his lowde crying this  
sound of wordes : My God, my God, why  
hast thou forsaken mee ?

This sorow, because it was not allwaged  
with wordes, he cried out aloud, and because  
in scilence hee could finde do ease, hys face  
was wrinckled wyth weeping, and the sha-  
dow of death was vpon his eyes. For what  
griefe could be lyke vnto this ? What  
condemnation could be so heauy ? When  
ther was no wickednes in his handes, and  
when his praier was pure : when he was  
the brightnes of glozy, & the sunue of righ-  
teousnes that shined in the world : yet as it  
were to see his daies at an end, and his en-  
terprises broken, his carefull thoughts to be  
so deepe grauen in his brest, y they chaun-  
ged euen the day into night vnto him, and  
al light that approached into darknes : thys  
was a sorow aboue al sorowes. When his  
excellency was such aboue all creatures,  
that the world was not worthy to geue him  
breath, yet he to be made a wozme, and not  
a man, a shame of men and the contempt of  
the people, all that saw him to haue him in  
derision, and to shut vp his life in shame and  
reproches, so vnworthy a reward of so preci-  
ous a seruant : how could it but shake all  
his bones out of ioynt, and make hys hart  
to

Of the v. chap. to the Hebrewes.

to melt in the mydd of his bowels: How  
could his strength not be dried vp like a pot  
shard, and his tounge not cleaue vnto the  
lawes of hys mouth: Who hath bene ener  
so full of woe, and who hath bene brought  
so low into the dust of death: His vertues  
wer vnspeakeable, and righteous aboue all  
measure: yet was he accompted among the  
wicked. Hys temperancy in perfect beuty,  
and his appetites bridled with all holy mo-  
deration: yet they sayd of hym, behold a  
glutton and a drinker of wine. His behavi-  
our honest without all repzoofe, and his con-  
uersation vnspotted: yet they sclaundered  
him as a friend of Publicans and sinners,  
& reported him as a companion of theues.  
He loued the law of his Father with such  
fulnes of desire, that he would not suffer one  
iote, nor one title vnaccomplished: and yet  
they accused him as an enemye vnto Mo-  
ses, a breaker of the law, a subuerter of the  
Temple, and a teacher of new doctrines,  
such as were not of God. He harkned vnto  
his Father in all humility, and loued hym  
wyth all his hart, and with all his soule, so  
that he was obedient vnto him vnto death,  
yea euen the death of the crosse: yet they  
said of him presumptuously, that he blasphe-  
med, and robbed God of his honoꝝ. He was

D.g.

an

An exposition vpon part  
an enemy of Satan euen vnto death, & by  
death ouercame him that brought death in  
to þ world, he hated him wyth so perfect ha-  
tred, & held stedfast the enmity that was be-  
twene them, vntyll he had spoiled his prin-  
cipalities and powers, and triumphed ouer  
them in an everlasting victoꝝy: yet horribly  
they reproched him by the name of Belze-  
bub, sayd he had a Deuil, and by the power  
of Satan he wrought all his miracles. ¶  
the depth of all abominations, and the bot-  
tomles pit of all vncleanes: who could once  
haue thought so lothsome a syncke to haue  
bene couered in the hart of man? ¶ God,  
ryghteous in iudgement, and true in word,  
is this it that the Prophet hath told before,  
that the thoughtes of many hartes should  
be made open: Then create we besech thee,  
**Luke. 2. 38** new hartes within vs, and take not thy holy  
spirit for euer from vs.

And you dearely beloued, if these were  
the causes that Christ had to complain, then  
think not that his cryinges were aboue his  
sorrow: to see so nere vnto his hart, euen in  
his own person, innocency blamed, vertus  
defaced, righteousness troden downe, holy-  
nes prophaned, loue despised, gloꝝy contem-  
ned, honoꝝ reuiled, al goodnes shamed, faith  
oppugned, and life wounded to death. How  
could



of the .v. chap. to the Hebrues.

could he yet abstayne from strong crying  
and teares, when the malice of Satan had  
gotten so great a conquest: If iust Lot dwel- 2. Pet. 2. 7.  
ling among the Sodomites, and seing and  
hearing such a wicked people, bered from  
day to daye his ryghteous soule wyth their  
vngodlye dedes: what shall we thinke of  
Christ, lyuing in such a generation: But  
O my bethzen, beloued of the Lord, open  
the eyes of your faith, and you shall see these  
things they were but the beginnings of so-  
row. What shal we think was his grieve of  
minde for the Jewes his bethzen, that wer  
thus poured out vnto wickednes: How did  
his great loue boile in sorowes of hart, to see  
their destruction: If Moses when he beheld  
the anger of God agaynst hys people, in  
great compassion of their miseries, prayed  
earnestly vnto the Lord: Forgeue them O Exo. 32. 33  
God, or rase me out of the booke that thou  
hast written: If Jeremye in foreseyng the  
captiuitie of Ierusalem, had so great grieve  
that he cryed out: O that my head were ful  
of waters, and myne eyes a fountayne of Iere. 9. 2.  
teares, that I might weepe day and nyght  
for the slayne of the daughter of my people:  
If Esay in like aboundance of loue beway-  
led his bethzen that would needes perish,  
with these wordes of complaint: Turne a- Esay. 22. 4.  
way

An exposition vpon part

way from me, I wyl weepe bitterly, labour not to comfort me, because my people perish: If Paule that most excellent Apostle, hauyng receiued but his portion of the great loue of Chzist, called God to witnes, that he spake the truth, how he had great heauynes, and continuall sorow of hart for his bzethzen, and that for their sakes him selfe wished to be seperate from Iesu Chzist: what maner of teares shall we thinke were those which Chzist him selfe poured out, when he wept ouer Ierusalem: What sorow of mynde, which then interrupted his speeches, & made them vnperfect: How deepe was that angry grieffe printed in his bowels, when he beheld the blyndnes of the people, and was sorowfull for them? What maner of affection was it, that in the midst of so great reproches and mockes, could neuer be chaunged, but prayed styll: Father forgeue them, they know not what they do? If it be grieuous vnto vs to lose the thing that is most deare vnto vs in this earthly tabernacle, how much moze did this sorow pearce euen through the bowels of our Sauour Chzist, to see man taken from him vnto destruction, for whose sake he would so willingly sacrifice vpon hys lyfe: This is an other spectacle in which we may behold his great dolour and

Roma. 9. 1.

Luk. 21. 41

Mark. 3. 5

Luk. 23. 34

of the .v. chap. to the Hebrues.

and anguish, to know the paynes he endured, and the causes of his mighty cryinges. But this also derely beloved, though it were exceeding, yet it was not al, no it was but a tast of grieve in comparison of y<sup>e</sup> rest. Behold if you can his person here, and see the residue, and so you shall know the loue of God. His grieve was exceeding, to see all vertue and godlynes so troden vnder fete: and it was yet moze infinite to behold Satan to preuaile agaynst man, to his euerlasting condemnation. No creature could euer beare such a perfect image of a man of sorow. But the heigth and depth of all miseries was yet behinde: the synne that he hated, he must take it vpon his own body, and beare the w<sup>r</sup>ath of hys Father that was poured out against it. This is the fulnes of all payne that compassed him round about, which no tounge is able to vtter, and no hart can conceaue. This anger of his Father it burned in him, euen vnto the bottom of hell, of the which anger the Prophet speaketh: Who can stand before his w<sup>r</sup>ath, or who can abide the scarcenes of his w<sup>r</sup>ath? His w<sup>r</sup>ath is poured out like fyre, and the rockes are broken before hym. When the Prophet was not able to conceiue the wayght of his anger, and his voice cleaued vnto his mouth  
when

Isaiah. 1.6



An exposition vpon part

When he went about to vtter it, the hardest of all creatures he tooke for example, that the hard rocke did cleaue a sunder at the sound of his wordes. And as is sayd in another place, such a voice as maketh the for  
**Plal. 25. 8** lozne wyldernes to tremble. A voice so full of terrour in the eares and harts of the wicked, that the Sunne shalbe darkned at the sound of it, and the Moone shal not geue her light, the Stars of the heauen shal fall away, and the powers of heauen shal be shaken. No creature at all shal yeld hys seruice vnto them, the elemēts of the world shal seeme to melt away.

This state of misery Christ entred into, and sonke downe deepe in this confusion, & who can expze his sorow? Being ful of goodnes, he had the rewarde of euill: Full of obedience, he was punished as wicked: Full of faith, yet had the reward of a sinner: Inheritour of althinges, and Lord of all, yet nothing at all to do him duty: The King of Kings, and Lord of Lords, yet made an outcast and abiect of the people: The ruler of all, and God of glory, yet compassed with shame and great confusion: The authour of lyfe, yet wapped in the chaines of eternal death: The onely begotten of his father, and his best beloued, yet cast of as a straunger

the .v. chap. to the Hebrues.

Stranger, and chastised as an enemy: The  
bryghtnes of gloze, and the be:ty of the  
highest heauens, yet crucified in dishonoz,  
and throwne downe into hell. A picture of  
perfect wretchednes, and image of misery,  
how iust cause foud he to cry out a lowd: My  
God, my God, why hast thou forsaken me?  
His whole body and nature like vnto vs,  
altogether broken with the reward of syn:  
his soule poured out into all calamitie: the  
wzath of hys Father and condemnation  
resting vpon hym. How truly may we here  
say and confesse the article of our sayth: He  
descended into hell: How liuely doe we see it  
performed that the Prophet speaketh of:  
The snares of death compassed me, and the Psal. 119. 3.  
paines of hell tooke hold vpon me: I found  
trouble and sorow. This was the compassio  
that he had toward vs, by which he suffered  
with our infirmities more then Aaron, or  
all the Priestes of the law could possibly  
haue done for vs. If we could possibly consi-  
der dearly beloued, as we should, we would  
gladly embrace him as the hie Priest for  
euer of the new testanment: and when we  
shal be made of one fashon wyth hym tho-  
row some measure of his afflictions to feele  
the waight of our syns, then we shall con-  
fesse what cause hee had of complayning,

E. J.

and

An Exposition vpon part  
and how dearely he hath bought the honoꝛ  
of the hi: Priest and Mediatour. The Lord  
lighten the eyes of our mynde, that wyth  
open countenance we may behold him, who  
foꝛ our sakes endured suche a death of the  
crosse: We should not then neede many ex-  
hortacions, the remembraunce of the latter  
end would kepe vs safe from synne. But  
let vs now see what the Apostle further tea-  
cheth vs, and while our sauour Chꝛist is  
in these great extremities, what fruit of  
well doing he hath learned by it.

It followeth: And although he were the  
Sonne, yet learned he obedience by the things  
he suffered. Loe, dearely beloued, this was  
no litle profit of all his troubles. He lear-  
ned thereby how, and what it was to obey  
his Father, that when these thinges rested  
all vpon him, & yet he could say in meke-  
nes of spirit, Not my wyl, my father, but thy  
wyl be done, he might haue great boldnes  
that his obedience was perfect. The shame  
of the world, the afflictions of the flesh, the  
veracions of the mynde, the paines of hell,  
when these could make him vtter no other  
wordes, but Father as thou wylt, so let it be  
done: what hope, what faith dyd he surely  
build on, that his obedience was precious  
in the sight of his father: This example is  
our



of the .v. chap. to the Hebrewes.

our instruction. We know then best how we loue the Lord, when we see by experience what we wyll suffer for his sake. It is an easie thing to be valiant before the combat, or to dream of a good courage before the hart be tryed: but in deede to be vnshaken in the mydd of the tempest, & to stand byright when the ground vnder thee doth tremble, this is to know assuredly thou art strong in deede, and to say wyth boldnes, thou shalt neuer be moued. This our Saviour Christ myght thoroughly glorie of. The heauen, earth, and elementes, they were al his enemies: his Father in whom he trusted, shewed him an angrie countenance. He that saynted not, but cryed styl, Thy wyll be done O Father, he may be bold of his obedience: There is no creature can make him falsifie his faith. If this be the fruit of our afflictions, the Apostle speaketh not without great occasion: Accompt it for an exceeding ioy, when ye fall into sundry troubles. For what can be more ioyful vnto the soule that is oppressed, then to geue this in experience, that neither heighth nor depth shall remoue him from the Lord.

The glorie of Abraham was exceeding great when he had sealed it with practise, Gene. 22. 8.  
that hee would forsake hys country and his

E.g.

kinred,

**Job. 2.**

An exposition vpon part  
kinred, and hys fathers house, at the com-  
maundement of God, to go whether hee  
would shew hym. Then he knewe by good  
proue he was made worthy of Christ, when  
he could forsake father, mother, house, land,  
and althyngs, to come vnto hym. The pati-  
ence of Job was not thorowly known, tyll  
all hys goods wer spoyled, and he left excee-  
ding bare, in that case when he spake so bold-  
ly: Naked came I out of my mothers wombe,  
and naked shall I returne agayne: the Lord  
hath geuen, the Lord hath taken away, as the  
Lord will so is it done, the name of the Lord  
be praised for euer. Now might Job be sure  
of the strong patience which should bring  
foorth hope that neuer shoulde bee con-  
founded.

Our brethren before vs, which so constant-  
ly haue holden the profession of their faith,  
that the flames of fire could not make it wa-  
uer, they had a good witnes that their elec-  
tion was sure, when they might speake by  
experienre, that neither life nor death could  
remoue them from the loue of God. Thus  
the good ground is known what it is,  
when the heate cannot scorch it, nor bys-  
sars and thornes turne the good corne into  
weedes, but through all stormes it will geue  
nourishment to the seede, tyll it geue grea-  
ter

of the .v. chap. to the Hebrues.

fer increase to Gods honoꝝ and gloꝝy. The best of vs all let vs thanke God for this profitable experience, for before it come vnto vs, we know not how great the rebellion of the flesh wyll be.

The Apostles of Christ they bragged not a title, that they would neuer forsake their Maister Christ, hee alone had the wordes of eternal life, and they would not chaunge hym for an other. They beleued him, they knew him to be Christ the sonne of the liuing God, and ther was no other sauour. But when they saw the swords and stauers, the Rulers offended, the people in an bpꝛoze and the crosse at hand: their courage fell downe, they forsooke him all, and fled away. Peter was not a litle stout, as him self was perswaded: he would neuer forsake Christ, though he should dye for his name, and for pꝛoofe of his courage he drew his sword, and stroke so venterously, that he had almost slaine one. He seemed to be at a poynt, and fully resolved, that he would not leaue hys Maister, till the sword should deuide them: But alas, this boldnes was but a blast of wordes. When there was no remedy but Christ must be had to Caiphas, Peter began to faint and to draw behinde. When the perill was moꝛe encreased, and they began to



An exposition vpon part  
to try Crucifige, Peter was moze afraid, and  
began to sweare he knew him not. So great  
infirmitye is in mortall flesh: experience is  
the greatest warrant to know what it can  
beare. It is our bounden duty, and the Lord  
requireth it, that we should determine with  
our selues in all thynges, to approue our  
selues the wytnesses of his Gospell in pa-  
tience, in afflictions, in necessities, in stripes,  
in tumultes, in labours, in watchinges, in  
fastinges, in honour, in dishonour, in good re-  
port, in shame, in life, in death: and our com-  
fort is great, when we bee perswaded of  
these thynges, that wee would contemne  
them. But how violently the flesh wil fight  
agaynst vs, we cannot wel declare, tyl we  
haue made the tryall.

We therefore dearely beloued, whom it  
hath pleased God to keepe in heauynes tho-  
rogh manye temptacions, we haue here a  
salve against the woundes of sorow. Our  
afflictions do teach vs how farre we can o-  
bey the Lord. If in all grieve of body I can  
say with patience: I haue helde my peace  
O Lord, because thou hast done it, then I  
know that in all sorowes of flesh I haue  
glorified God, and my hart reioyceth. If my  
mynde be full of anguish and sorow, so that  
all hope be faynt within me, if I can saye  
yet

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yet vnto my soule, I wyll wayte patiently  
for the Lordes leasure: then I know assuredly  
God hath made me obedient, and he  
wyll heare my prayer. So that this experience  
hath bred in me the hope that shal neuer  
be confounded. I may speake the words  
which the heauens shal seale vnto wyth  
euermlasting truth. Neither fire nor sword,  
nor principalities nor powers shal remoue  
me from the loue where with God hath  
loued me.

A sure token of thys saluation I haue  
found in mine afflictions. When I traueled  
in sorrow both of the body and mynd, I found  
the grace to say: O Lord do thy wyll. This  
is no small cause why we should reioyce,  
when God doth make vs worthy to feele  
the tryall of our fayth. So derely beloued,  
faint not in your mournings, but endure  
patiently: you know not the happines of  
that which seemeth your misery. Let this  
be the first cause why we should be glad of  
temptations. And to the end we may helpe  
our common infirmities, let vs learne yet  
more why it is good for vs to bee brought  
low. A most notable commodity the Apostle  
rehearseth wher he writeth to y<sup>e</sup> Romanes:  
Those whom God hath foreknowen, he hath  
also predestinate, to bee made lyke vnto the  
image

An exposition vpon part

image of hys sonne. See my deare brethren, these are the healthful counsels of the Lord toward vs, that we should be made lyke vnto his sonne Christ in many afflictions, that at the last we might be also like him in eternall gloze. These are the riches of Gods vnsearchable wisdom. Death once raygned through synne, and he hath found a way to ryse from it agayne into greater gloze. This victoze, because it was so great for Saynt or Angell to obtayne, he hath appointed it to be the worke of his onely begotten sonne, who made it perfect in a most excellent conquest. He hath taken vpon him our nature to make it strong, & in his own person he hath filled it wyth the fulnes of miseries, with all sorowes of flesh, with all anguish of mynde, with persecution, with death, with synne, with hell, wyth condemnation, and from all these, by the mighty power of his Godhead he is risen agayne in our flesh, ascended vp into gloze, and sitteth on the right hand of Maiestye & of power, being a mighty Saviour vnto euery one that shall follow hym. So that this is our gloze in all afflictions, we are fashioned by them into the similitude of Christ, and we are made lyke vnto him. So it pleased God, when he would bring many  
children



of the v. chap. to the Hebrewes.

children into glory, to consecrate the wine  
of their salvation through afflictions, and to  
make both him that sanctifieth, and those  
that are sanctified all one, that they that suf-  
fer with him, should also raygne with him,  
and they that die with him, should also live  
with him. So we, when we feele many trou-  
bles to rest vpon vs, we may say now we  
are like vnto Christ, especiall ye when we  
feele that greatest trouble, fullest of bitter  
sorrow, that is, the minde oppressed: it ma-  
keth vs especiall ye like vnto him, that we  
may say with Paul: Now we supply in our  
flesh the remnant of the afflictions of Christ.

Let me looke into the whole course of my  
life. & whatsoeuer pleaseth me best, health,  
honour, riches, fauour, authoritie, friend-  
ship, wyfe, children, in al these things I can-  
not yet behold the liuely image of Christ.  
Affliction and trouble, a mynd broken with  
remembraunce of synne, a troubled spirit,  
these are the begynnings of great reioy-  
cings: wyth the horours of death, and  
a conscience burdened wyth the wrath of  
God. Here lyght shineth out of darknes, &  
hope out of despaire. As I thinke my selfe  
furthest of from the Lord, so in deede I am  
nearest vnto him: and when I thinke  
my selfe fullest of confusion, then the image

An exposition vpon part  
of Christ is most luely within me. The  
Lord may hyde hys face for a whyle, for a  
moment in his anger, as he did from Christ,  
but he must needes returne vnto me wyth  
euerlasting mercies, for the image of hys  
sonne is cleare within me. A blessed sorow  
and woe full of happynes, that fashioneth  
these dayes of my vanitie into the simi-  
litude of the age of Christ, that wyth hym  
at the last I myght raigne for euer. A preci-  
ous countenance it is in the sight of God,  
that seemeth without beutye in the eyes of  
man, and an vnspeakeable treasure of ioy  
and gladnes engrauen in these vessels that  
are but earth & ashes. When Christ is the  
paterne whose similitude we do beare, who  
can be discouraged vnder the crosse? We ar  
afflicted on euery syde, but not in such a  
straite that we are shut from hope. We are  
in pouerty, but not overcome of pouertye.  
We are persecuted, but not forsaken. We  
are cast down, but we perish not. We are  
troubled in althings, fightings without, and  
terrors within, but God that comforteth the  
abjects, he wil comfort vs. Vnto this he hath  
predestinate vs, that we should be like vnto  
his sonne in all afflictions, and so be glozy-  
fied wyth hym in the day of honoz. Thus  
farre we haue heard two speciall causes  
why

of the .v. chap. to the Hebriens.

Why we ought to reioyce in al temptacions: the one, that so we learne true obedience, the other, that by the we be made like vnto Christ. Adde yet vnto these one third cause out of the scripture, which when you shall haue learned, be bold derely beloued in all the fire of the enemies. For behold, in the truth of Jesus I dare be your warrant, the greater are your afflictions, the lyker you are vnto Christ: yea, if it should happen you to fall down into hel, Christ hath descended also, you should then be most lyke him in his agonies and bloudy sweates.

The third cause at this time which I wil touch is this. God sedeth vs sundry chasticementes, and especially that which is most greuous of all other, the anguish of spirit, and affliction of the soule: for this purpose that we should be warned in tyme howe to turne vnto him, and be free from the plague when it commeth. For the iudgementes of God that are dayly preached vnto vs, they pearce deepe into the harts of the true beleuers, and the woord that they heare, it woorketh mightely in them, moze sharpe in their eares then a two edged sword, it entreth thorow them, euen to the deuiding a sunder of the soule and of the spirite, and of the ioyntes, & of the marow, & examineth all the  
ff. y. thoughtes



An exposition vpon part

thoughtes & the ententes of the hart, so that it is vnpossible that any part of them shold be hid, but they are al open vnto iudgement and heare the voyce of the Lord. When their syn is reuiued in the mydst of their bowels, their conscience hath no rest, they feele death woorkyng in their harts, and hell is before them. They see synne on their right hand, and Satān on their left, shame vnder their fete, and an angrie Judge aboue them, the world full of destruction without, and a worme gnawing the hart within, the poore synner knoweth not what to do. To hie hym selfe it is impossible, and to appeare it is intollerable. Then he breaketh out into lowde cryinges: O wretched man that I am, who shall deliuer me from the bode of this death? He geueth no rest vnto his eyes, nor sleepe vnto hys eyelids, vntyl hee finde him that is able to saue hym from this wraath. In his bed by night he seeketh him whom his soule loueth: in the strætes and open places he enquireth after him, and after manye daies in which he cannot finde him, Christ sheweth him selfe at the last a perpetual deliuerer, a victorious Lion of the tribe of Iuda, in whom he hath strong saluation. When he hath mourned, because of the plague that was before him, Christ wyl  
approch

the.v.chap to the Hebrues.

approch nere, and wipe awaye the teares  
from his eyes. This the Prophet Abacuk  
setteth forth in his own person: When I Abac. 2. 16.  
heard (saith he) the word of God, my belly  
trembled, my lyps shooke at the voyce, rot-  
tennes entred into my bones, and I trem-  
bled in my selfe, that I might haue rest in  
the day of trouble.

Euen so derely beloued, it is with vs all.  
The plagues of God, because they are pro-  
nounced agaynst iniquitie, it maketh the  
childe of God to feare and tremble, that so  
foreseing the harme, he might prepare him  
help, and because of the destroyer, seeke with  
out wearines vnto the sauiour. Though he  
hide him selfe at the first, the wounded spirit  
and troubled hart must needes find him out.  
A great cause of vspeakeable gladnes,  
though we seeme swallowed vp of pensue  
sorrow. We are full of griefe, but we are cha-  
sticed of the Lord, because we should not be  
condemned wyth the world. We dye with  
Christ, but because we should liue with him.  
We lament and weepe, but because that  
Christ might wipe awaye al teares from our  
eyes. We are deliuered vnto death for Je-  
sus sake, but because the life of Jesus should  
be made manifest in our flesh. We beare a-  
bout in our bodyes the mortification of the  
Lord

An exposition vpon part

Lord Iesus, but because the lyfe of Iesus myght be manifest also in our bodies. We haue anguish of spirit & vexation of minde, such as hath not bene frō the beginning, but for this cause, that when sodaine destruction shal come vpon the careless world, we might lift vp our heades, and behold our redemption at hand. Let vs then be bold, and in patience possesse our soules. For these causes we are now afflicted, that we might receiue mercye, and finde grace to help in the time of nede: And for this cause we tremble and are afrayde, that after many prayers and supplications we might be deliuered from the thyngs which we haue feared. It foloweth in the Apostle, And beyng consecrate, he was made the authour of saluation to all them that obey hym.

In these wordes we are taught what fruite and commodity we haue thorow these bitter sufferinges of our sauour Christ, and also by what meanes we are made partakers of it. The fruite is eternal saluation, the meanes to go vnto it is obedience: In the fyrst wee learne, that all promise and hope of lyfe is in Christ alone. He hath alone the wordes of lyfe, he is alone the bread of lyfe, the water of lyfe, the authour of life, the woord of lyfe, the tree of lyfe, the onely lyfe.



of the.v.chap.to the Hebrues.

lyfe. He that beleueth in him, he hath euer  
lasting life, and he that dwelleth not in him,  
shal see no life, but the wrath of God abideth  
on him. Take hold of Christ, and take hold  
of life. Reach forth thyne hand to any other  
thing, and thou reachest vnto vanitie which  
cannot helpe. Looke not for life, but wher it  
dwelleth: in the flesh of Christ alone there  
it resteth. Death hath raygned in all the  
world beside, and led euery creature into  
bondage. If thou looke vnto the heauens,  
there is but veration and anguish: If thou  
looke vnto the earth, ther is but darknes and  
sorrow: if thou cal vnto Abraham, he know  
eth that not: If thou cry vpon Angels, they  
cannot helpe thee: if thou looke vnto thy  
workes, they are al vncleane: if thou trust  
in thy prayers, the Lord hath no pleasure in  
them: Cal for the help of all creatures, they  
are subiect to vanitie, there is no lyfe but  
in Christ alone. The Elders, the Angels,  
the Beastes, and all creatures, they geue  
this honour vnto Christ: Saluation is of  
him that sitteth vpon the throne, and of the  
Lambe, and altogether they cry Amen. And  
if all the creatures which yet are excellent  
good, are not of power to geue any pæce of  
this lyfe: then what shal we thinke of those  
people, enemies to God, & murderers of his  
Saintes,

An exposition vpon part

Saintes, which so long haue made vs be-  
leue y they haue lyfe in them selues: That  
they can forgeue vs our sins for yeres, euen  
as they wyll, many or few: That they can  
make sacrifices propitiatorie for vs: That  
they can purge vs by Purgatorie fiers: that  
their Pilgrimages, their Pardons, theyr  
vowes, their holy orders, and suche other  
spiritual dronkenness of their sicke braines,  
that these be auaylable to purchase lyfe. If  
they wyll not be reclaimed, let vs rest in the  
counsels of our God, and say with Iohn: He  
that hurteth, let him hurt styll, and he that  
is filthy, let him be filthy styll. It is inough  
for vs, that Christ is our lyfe, that our lyfe  
is hyd wyth Christ in God: when Christ  
which is our lyfe shall appeare, then shall  
we also appeare with him in glory.

Now whyle we are in the dayes of our  
pilgrimage, the way that we must walke  
vnto this lyfe in Christ, is to be obedient  
vnto his wyll. What soeuer be the waye  
that he wyll shew vs, and byd vs walke in  
it, let vs neither decline to the right hand,  
nor to the left, but go forward in the same.  
We are not to looke into the world howe  
our fathers before vs haue walked. Our ini-  
quities, and the iniquities of our fathers  
shall be bound together, if we be partakers

of

An Exposition vpon part of the Holy Scriptures

of the.v.chap.to the Hebrues.

of their euyl doinges. If we go after Bas-  
lims, which our fathers haue taught vs,  
wee shall be fed with the woorme woode  
which our fathers haue eaten. The gouern-  
ment of the Church is vpon the Shoulders  
of Christ. He geueth vs the lawes by which  
we liue, he ruleth alone in the house of Ja-  
cob, his voice must be folowed. We may not  
now euery one saye we haue a vision, we  
haue a dreame: God hath spoken by hys  
sonne, & charged all to heare him. We may  
not boast our selues of saint or Angel to har-  
ken to new doctrines which we haue not  
learned, for God hath not put in subiection  
vnto Angels these dayes of the Gospell in  
which we are, but vnto Christ who is made  
the head of hys people, and althinges are in  
subiection vnder his fete. So that this is the  
way we haue to walke: Christ is our Lord,  
let vs receiue his lawes: he is our Maister,  
let vs follow his rules: he is our Apostle,  
let vs heare his Gospell. Let vs obey in al-  
thinges, and we shalbe established.

This is the glory that God hath geuen vnto  
his sonne: he is our lawgeuer, we haue  
no other. If we wyl leaue the stubernes of  
our own hartes and obey him, as lyfe is in  
hym, so we shall surely lyue. For the Lord  
hath not as great pleasure in burnt offe,



An exposition vpon part  
rings and sacrifices, as when the voyce of  
the Lord is obeyed. It is an everlasting  
truth, That to obey is beter then sacrifice, and  
to harken is better then the fat of Rams. For  
to disobey is as the syn of witchcraft, and to  
chaunge the law that is set befoze vs, this is  
wyckednes and idolatrye. Let vs not bee  
wise in our own conceites, to frame God a  
religion, such as we will. This is to draw  
iniquity with cordes of vanity, and to pull  
syn after vs as with cartropes. A iust reco-  
pence of such weary labours, when God shal  
say vnto vs: who hath required these thinges  
at your handes? Let vs then follow so as we  
be called, and bring into captiuitie euery  
thought of man, to the obedience of Christ.  
And the Lord our God for his Christes sake,  
geue vnto vs harts full of humlity, that we  
may thinke him wisest, and rest in his de-  
crees: that we bee neuer spoyled through  
vayne Philosophy, and the traditions of  
men, but harken vnto him who is onely  
wise, that at the last we may liue with him,  
who hath alone immortality, and shall fill  
vs with his glozy for euermore.

At which times the Lord God bring spee-  
dely vpon vs, and finish the daies of synne  
for his mercies sake, that we may enter in-  
to the heauens, whether Christ is gone be-  
fore

the.v.chap to the Hebrues.  
foze vs, and raygne wyth hym fozeuer,  
who is our onely Sauour. To whom with  
the ffather and the holy Ghost, thre  
persons and one God, be all ho-  
nour and gloze, world  
without end.

AMEN.

(:.)



**Impzrynted at**  
London by Iohn Awde-  
ley, dwelling in little  
Brittaine streete without  
Aldersgate.

1574.